

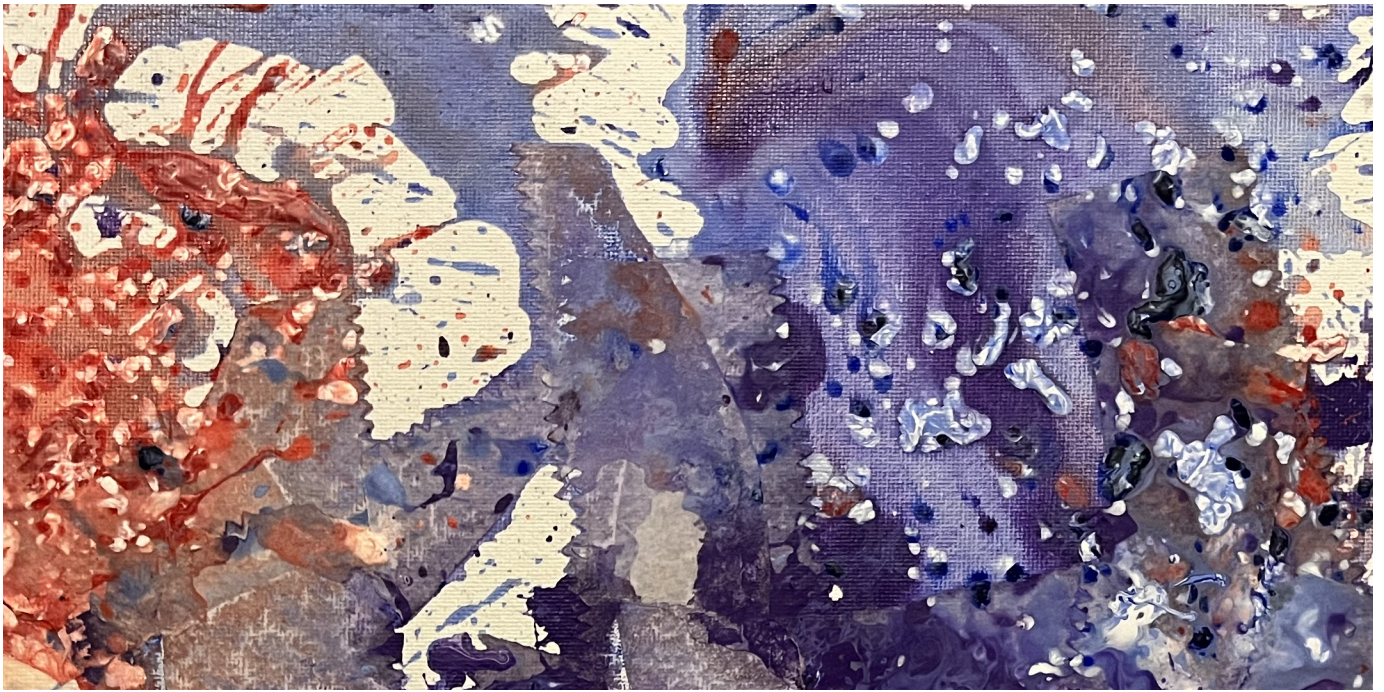
American Dreams N' All

By Amelia Michelle Nicol



Place values and necessary balancing of perspectives, the American Dream and the actual pursuit of happiness. Gatsby: seems any way yuh turn it, he ends up face down in the pool. And Daisy? Chest torn open by the machine: the advent of new information and invention, free enterprise and the possessions of manifest destiny. Progressive futurism and self-assurance, the ease of popular delusion and the madness of crowds (Mackay), the tunnel vision necessary to the futurist ideals break-neck speed and no options for analysis, let alone time. Distraction and quickness lists ways in which jellybean can miss it again (Fitzgerald). Jumbled millennial wreckage, wanting for different dreams, wandering some of the conditions of possible difference in happiness. The imagined easier life, the richness that 'keeps us going' sometimes in contrast to actual contentment, the actual value of life and its longevity, especially in rural places. What really keeps us going is not external, except, you know, that beloved pyramid of needs: food, shelter, and love. And—taxes. Unfortunately, Freud could make dreams into a moral dilemma: that doesn't mean I have to want to do anything with them. Maybe, I could...work.

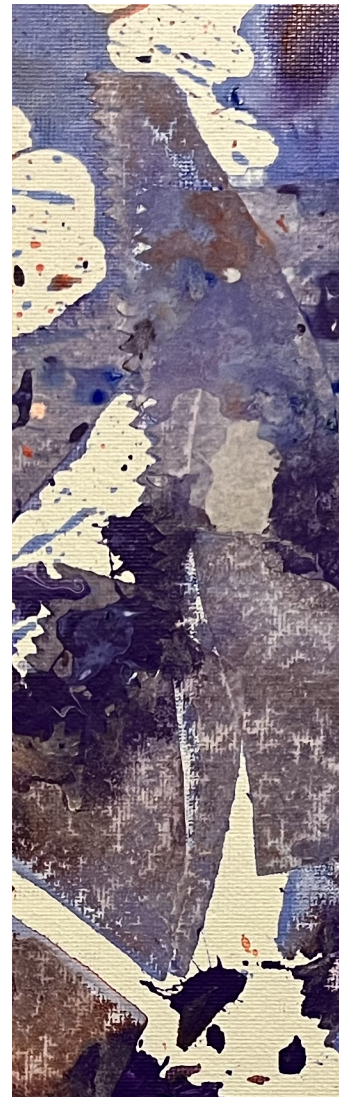


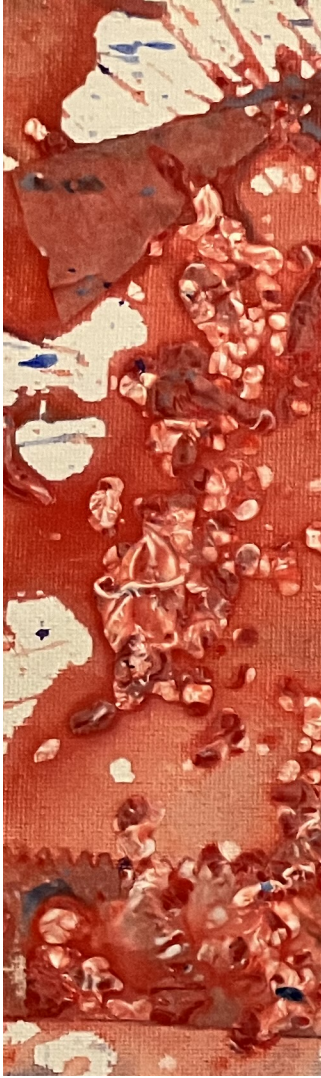


These common dreams oftentimes keep us dreaming of extreme wealth that's unattainable instead of working toward our own goals and toward our own individual initiatives. 'Happiness' in going against the grain, and movement that is oftentimes in contrast to the popular ideas that many believe, especially the need for individualist initiative in free enterprise and free thought. Mentally ill Paranoid Times of dreams for happiness in a rural moral panic land, this cognitive economy of response that isn't as dependent on first thought rapid response or the supposed necessity in dreamland that is pristine, maybe instead in wilderness that's worth seeking or these places that feel lonesome and removed. Burg towns famous for iceberg lettuce, blink and you'll miss it. These nuanced layers of rural isolated country, crushed chrysanthemums by the roadside and the dismissal of these hopeful wide-open spaces. Or inclusion by disclusion, so much to these ideas in Dependency Theory, the want for more self-sustaining workmanship and patient toil instead of instant gratification and materialism that seems to satisfy, but that leaves gaping wounds. Pressed flowers and laundry lists of being well versed in country things (Frost), these cultural pulls for the disintegration of actual livelihood for those who have been around the longest, especially, and this constant pull for only newness: we work from our past to build our future, and don't need to depend on a popular idea of happiness to fulfill goals in free enterprise.

Evolution in culture creates the need for an evolutionary growth toward more individuality. Growth toward more centralization doesn't make that much sense (evolutionarily) biologically or ecologically: knowledge and individuality lead to more survival, individuality is necessary to Democracy and survival. To strike out and do something differently from that which is learned and conditioned normality becomes innovation and invention: refusal to follow a crowd or hive-mind enables us to grow and learn new skills and techniques. The need for individuality, Democracy and free enterprise includes the need for reform (as does the Constitution), the need for betterment and newness, not just blind futurism and progress like a comfortable disease that no-one has the time to analyze (e.e. cummings). Slow expectations, rural electrifying initiatives and these poster lives, so long as there's the assumption of misunderstanding, the information can stay secret, and lack of communication and understanding can interrupt real growth or real change. Negative trends in information reliability, communication and etymological normativity for rural communities have steadily grown worse, along with the systems of values and morals that really 'keep us going' and make us happy.

Over-urbanized culture and their usual "help" in Dependency Theory to the poor in rural communities, and especially their attitudes and actions toward 'old farmers' and rednecks, which haven't seemed to have helped much. What's expected of us, what's entailed or assured in the freedom of expression and free enterprise? Business to run like bull fighting or like war: the sun shall also definitely, certainly, write cross word puzzles about surrealist art, worrying for allowance and discernment, assured of too much abstraction and wary of the divisions in neutrality and ambiguity(Hemingway) (Stein, Olson, Pound).





Flip the till in the alleyway to banish the big bosses, Hawley's sermons to the stalking shelves in *The Winter of Our Discontent*, Mary needin' ostrich feathers to have dignity for Sunday (Steinbeck). Those flowers by the roadside, better 'en fer Emily (Faulkner), rural conservations of still life, the horrors in the woods and some emotional landscaping for mountain lions. Henry David Thoreau, small seeds of unknown achene, senescence and the ways in which something grows, ecological metatheories for the ways in which culture is capable of developing and growing.

Satisfaction, contentment, courage and comfort, etiquette and superstition, workmanship and the need to be fulfilled by ones existence: happiness. To not be expectant of instant gratification, and refusing the supposed blessings that come from shallow philanthropy and which are based on making people more dependent rather than self-sustaining and contributing independent individuals. It is disconcerting that it seems as though there is a need to be so much more than just our own place values and in the here and now of reality. Instinct and imagination, the confusions in supposed immanence and the necessity in differentiation and discernment in the actuality of reality and information reliability. Especially in workmanship: I cannot be separated from the means of production whether in a supposedly positive, supposedly negative and or supposedly neutral way. Art and science are the means of production, they do not and cannot separate one from it. Indeterminable data is volatile and not for use, common action and reaction do not equal function. The accuracy in that which I attach to the environment around me, the indicative value of space and the actuality of presence is what concerns me: imaginary is imaginary. As close as I could get to actual record of my thought, memory, the past or 'future' or and etcetera, it is my imagination transposing to a (another) medium.

What is actual presence in an environment, and what makes places valuable to us? How does perceived value and perspective of the places we exist in effect and affect happiness? Particularly in the ideas of monism and monotheism, the idea that any and every action and or reaction has a physiological construct of some sort and the concept of a separate but innate field of imaginary information, (or all knowledge or etc.) are complimentary concepts. The idea of a separate and innate being that is beyond imaginary, beyond sense, beyond collective, and beyond knowledge, while at the same time present in creation parallels with the fact that imaginary is imaginary, and that anything and everything that can be described is described in sense, and from a physiological perspective and presence. While there is source-less electric within, it is according to the observation and limits of whatever medium it may transpose to: just like any imaginary to physical construct of expression or and impression.

Assuming that my physiological or physical being could be beyond my own perspective and presence is assuming an aspect of observation that is dangerous and inaccurate, is like assuming a knowledge of God in misinformed pantheism that does not make sense and that cannot be accurate to reality. Through any amount of ambiguity, I could convince myself that the environment belongs to me or is operant according to my perspective and presence: imaginary is imaginary. If I believe it enough, my entire environment could agree with my imagination, could make a husband a hat and the neighbor a proletariat general guard (Sacks, Reich). Supposed disproof of infinitum, free will and the want to control or contort data: perspective isn't a decision of opinion and wanting to be truly present doesn't mean you have all the answers, nor that you have absolutely decided.

Real presence in environment and discernment of actual happiness is a necessity to real contentment. Is calculation presence in the environment? I dunno, I'll think about it...Does that make you and or me happy? Most illogical, it's our only actual connection, or/and it's non-existent beneath layers of emotional landscaping. The ways in which I attach to my private environment will never be anything but private: lines of differentiation between actual thought and imaginary space, between the imaginal and the actuality of reality, and reality from my own private perspective. I can only have perspective analogous to my own perspective alone, according to Charles Hinton, Ernst Mach and many other scientists and mathematicians. These nervous trends in the decidability of that which cannot be determined: imaginary space, indeterminable data, free will and infinitum. Believing in God doesn't mean I have His perspective, Pascal: just in case I'm an atheist, I can't pretend my line of sight is anywhere below that line of water.

Information reliability and the desire to remain open to any and all possibilities and potential: if we think we already know, how will we ever seek it out? The blank staring silence necessary to slowing down and analyzing, the cognitive economy of rapid solution and that which is beyond attention or focus getting lost to assumptive ideal in fabricative coincidence (Bruner, Goodnow, Austen). The need to slow down and analyze have been ignored in many ways in our current progressivism and tendency to quicken interactions and exchange. There is just as much value and potential in that which is slower and takes longer to figure out, and taking the time to analyze a problem and gain necessary perspective is oftentimes curtailed by rapid responses and the immediacy of corrected absolutist answers. I work to seek better questions, not necessarily answers.

The over-urbanized culture that we exist in makes it difficult to slow down, and difficult to be generalist. To figure out perspective, presence, the ideas of happiness and the reality of American Dreams as they apply in my life, it's necessary to slow down, and to have a good idea of some generalist perspective. Or, at least as many alternatives as possible. The rural indicatives of timeliness and the differences in workmanship: a bolt to an assembly line or we know how to build the entire conveyor, too. The need for balancing of perspectives in the actual toil in workmanship, and so much more that has been lost to overspecialization. The store owner flips his sign again and can help weld something, his wife weeding in the library or in the yard, the distances between concepts and information's applicability have somehow grown when really they co-exist. The engineers who hardly ever touch the bolts, divining executions of absolutions to machinery they put their names on but never test for themselves. Free enterprise and intellectual freedom are being curtailed by overspecialization in this culture, and this culture oftentimes uses its over-urbanized tendencies to refuse change.

Knowing happiness, having actual knowledge and discernment of happiness and its consequences, especially in being willing to seek out personal happiness over popular belief, and especially in the need for free enterprise and the joy of freedom of expression. Democracy may be a rule by the majority in law, but it was never intended to rule over the individual by the majority. In fact, it preserves the rights of the INDIVIDUAL above all else, besides countrymen and country: countrymen and country are, in turn, that which preserve individualism and the freedom of association. We do not have to agree to exist, and in fact, encourage dissent. With so many aware of just how many changes are necessary, it's difficult not to worry about going in what seems like so many different directions, but we would never really end up doing the same thing as any other, anyhow.

If you have your own individualist initiatives that are constructive to humanity, it works together for the whole: it's impossible to work together for the whole if you're trying to entirely please someone else's or a group think's initiatives in your own private life. This same idea of control is affecting the dynamics with which we are able to interact with the planet: this totalitarian ideal of control over the planet and one another will never work. We do not take care of the earth, nor does the earth take care of us. The earth does its own thing and we are an organism that lives on its surface. Mostly bacterial. And viral. Possibly alien from a comet crash to earth. Or whatever... Ecological change and evolutionary change are a slow process, and imagining that we help nature or take care of the planet when in fact the planet is indifferent, nature is exacting and we aren't in control are important concepts to understand.

No one else can tell me what I mean, what I sense, imagine or dream. I can only have perspective analogous to my own perspective alone. I love to work, and contentment is different to everyone but the necessity in workmanship and toil doesn't need to be diminished. Ever-seeking industriousness, the actuality and reality of information reliability and the want to remain open to any and all possibilities and potential. Perspective sense and the need to have actual discernment of what real happiness is beyond this over-urbanized cultural pull to centralize and hive-mind. More knowledge of perspective, happiness and environment lead to more contentment and joy: I don't need to trick myself into false connections to the environment and others to be whole or content. Manifest destiny and the supposed will to overtake or undermine others individualist initiatives are nothing new, and the freedom of association and freedom of expression are also partially dependent on individualism and free enterprise. Happiness aint just 'a matter of perspective,' but it is different for everyone: the pursuit of happiness never really ends.



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